A MISCELLANIA OF MORALL, THEOLOGICALL, AND PHILOSOPHICALL SENTANCES;

Worthy observation.

Printed for *John Sweeting*, at the *Angel* in *Popes-head-alley*, 1650.

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in Pope-head-alley, 1650.

To the Right Honourable *Henry*, Earle of *Dover*, &c.

Right Honourable Lord,

IF the life of man were onely intended but to eate, drinke, compliment, and sleepe; it might agree with that Epitaph of *Heliogabalus*, *Ede, bibe, lude, post mortem nulla voluptas*, and so become meere Animall. But since th'Almighty and high disposer of this his Clocke-like frame of the Macrocosme, whereto his blessed will is the waight and Cause of Motion, hath given to humanes, Reason, as the key to wind up the small portative watch of our owne Microcosme, whereby wee are apt still to turne the wheeles of our Cogitations upon th'objects present them-

ſelves; bee you pleaſed then (Noble Lord) that what I ſo heere have done, I preſent to your Honour, beſeeching your pardon therein if too bold; for, if you queſtion why to you? I beeing a ſtranger, I humbly anſwere, though a ſtranger to your Honourable Perſon, yet not to the Fame of the worthy love you beare to good Arts and Artiſts; which I know by many friends to your vertuous and Noble inclination. If therefore you pleaſe to deigne the vacancie of your more ſerious affayres, to the view of theſe my ſhort enterviewes, I referre them to your cenſure, and recreation, reſting

Your Honours

Devoted

Servant,

John Donne.

To the Reader.

VPon an unranckt regiment, it is no matter where you beginne to looke: neither upon these my Miscellanies, the first acknowledged thrust out issue of my braine.

Here are of all sorts, Morall, Philosophicall, Theologicall, as amongst men diverse Complexions, Affections, Postures, &c.

Some have drest the like im Meetres, and curious laying of

words together; but I onely affect a full sence of meaning, not the trimme; as many of our Pamphlet trickers attyre the Bartholmew babies of their conceipts, and the dresse is all. Rime, *I hold a Childs Drumme in a wise mans braine, and begets Poets (as* Dr. Thomas Campion *saith) like a hot Summer does Flyes.*

I neither care for Momus, *nor* Zoylous, *they may finde their humours here Critiz'd.*

My fantasie begat these upon object, and I fixt them in this paper field, and so they are yours as they were mine. They are not obscure, if you reade, and then consider,

ſider; and if you will not the laſt, breathe not the firſt.

They are humble Teachers, if you be not too proud a Learner, ſayes

I Done.

POLYDORON:

OR

A Meſcellania of Mo-rall, Philoſophicall, and Theologicall Sen-tences.

Man is like a Citie.

His skin the walls.

His eyes and eares the Factors and Merchants.

His hands the trades men.

His legs the porters.

His mouth the gate.

His teeth the portculize.
His appetite the Cater.
His ſtomacke the Kitchin.
His digeſtion the Cooke.
His expulſion the Scavenger
His ſoule the Church.
His reaſon the Preacher.
His fortitude the Souldiers.
His words the Shot.
His underſtanding the Governor.
His ſenſes the Officers.
His braine the State-houſe.
His heart the Cittadell or Caſtell.

Though a man hath no apparent or eminent vertue, yet if he dye rich, his heires will

will finde good parts about him.

Our life is like an houre-glaſſe, and the ſand worldly riches, which runnes with us but the time of our continuance here, and then is turn'd up by another.

All our life is but a Childing or bearing for the other world.

Hiſtoricall Poetry, is a ſpruce dreſsing of Senſe.

Love Poetry, a looſe Courtizane of the wit.

Satyricall Poetry, like a payre of ſnuffers ſnibbing filth in others, but retayning

it in it ſelfe.

Phyſicall Poetry, a perſpective, to ſee remote things by.

A man ſtudious in Science, is oft poore outward, becauſe his purchaſe is all inward.

A man made of meere complement, is like the ſhavings of horne made into flowers.

Hee that thinkes proudly of himſelfe for ſpeaking in a learned or forraigne language, is like him that thinks himſelfe rich, & fine, becauſe in another mans ground or cloathes.

Grammer

Grammer ſhould not bee ſo much ſtudied for it ſelfe, as for the Arts founded in it; yet many thinke them very learned if they can ſpeake Greeke and Latin, and the vulgar hold them ſo; when language to a wiſeman, is but as a diſh to ſerve up the ſence.

Hee that meddles with falſe Arts, workes in the ſhoppe of ſhame, and his journey-man is repentance.

In all profeſſions, it is ignorance that ſtrives for admiration.

The laſt thing a wiſeman leaves,

leaves, is to love himſelfe.

The reaſon that vertue is in leſſe credit than riches in the vulgar eſteeme, is, few know no other coyne, moſt deſire no other ſtampe.

Lend not thy money to wine drinking and gaming, for the one cauſeth forgetfulneſſe, the other repentance.

It is a perfect minde Fortune hath no place in.

The hereditary diſeaſes of the ſoule, are ſorrow, love, anger; the accidentall, covetouſneſſe, pride, envie.

The beſt Phyſitian to a

ſicke

ſicke ſoule is prayer.

Hee doth not truly love, that loves the body more than the minde.

Truth needes not many words, but a falſe tale a large preamble.

Good is that feare that hinders us from ſhamefull acts, & makes a man circumſpect.

As the ſhaddow follows the body going to the Sunward, ſo doth glory vertue going to Chriſtward.

Hee is neereſt to the Divine nature, whom reaſon, not anger moves.

We needs not goe farre to

ſeeke

ſeeke a Temple to pray in, for our ſelves are either a foule or cleane one; but an Egyptian Temple ſhould be clenſed firſt by repentance.

Hard accidents darkens a weake minde, but an Heroicall ſoule then ſhines brighteſt.

The wheele or viciſſitude of earthly motions turnes ſtill: happy is hee whoſe minde is not perturbated beyond his reaſon, that is, whoſe braines or affections are not turned from good actions thereby.

Hee that ſtrives to ſhake

care

care from his life, is like one that knawes his flesh from his bones.

If there bee no true comfort in this life but in God, how blinde is he that gropes for it in these lower things?

Since experience approves earthly things to be the worshippe of this world: may it not bee justly said the world worshippes the golden Calfe still?

Hee that strives to show his wisedome, is like him that whiffles an Ensigne, delightfull onely to children and

and fooles; but to doe good by that one knowes good, is carrying the colours quietly.

There is a fashion in speaking and writing as in cloathes; but it is easily perceived where a foole overlaceth it.

Hee that lets loose his anger vpon every occasion, is like him that lets goe his hawke upon every baite.

Roaring and drinking is the horse-way to hell, whoring and cheating the foot-way; but swearing and blaspheming followes *Corah*, *Dathan*, and *Abiron*.

There

There are many use the word; God damne me, superflously, if they repent not.

He that can make his passions stand about him bare, is a true master of his underhousehold.

Pasions are the over-set of humours; they sinke him that too constantly beares up with them.

He that depends upon others, lets himselfe out to farme.

The best countenance of truth, is to be what we seeme.

To seeme what wee are not, is player-like.

It is a paſsible vertue to ſpeake well, a praiſable to do well; the one reſembles the ſhadow, the other the body: but wiſely to hold ones peace makes a due Zenith.

The cenſure of others, troubles not a well planted minde.

To contend with fooles, is to be in the ſame parallell.

The bleſsing of God keepes company with vertuons actions; but that Gods bleſſing many Rich-men bragge of, is but eight in the hundred or worſe.

Hee who lives poorely in rich

rich havings, is like him that's a cold in a furr'd gowne, the cauſe onely inward.

An underſtanding ſoule in a groſſe body, is like a good leg in a winter boote, but a fooliſh ſpirit in a well featured body, is like a miſhapen ſpindle ſhanke, in a bombaſted ſtocking.

It is a rancke courteoſie, when a man is forc't to thanke for his owne againe.

He that thinkes too well of many, for the moſt part, betrayes himſelfe to the borrower.

He

He that loves all alike, loves none well; and he that hates and suspects all, loves himselfe too much.

What thou judiciously holdest lawdable in others, seeke to make reall in thy selfe.

Those who prayse others thereby to bee commended themselves, resemble horses when they knibble one another.

A palpable flatterer is like a horsstealer, that strokes the horse with sweete-gloves, &c. Whose ende is to get vp, and ryde him out of his pasture.

Craft

Craft reqvires more witt, than plaine honeſtie doth: which makes knaves ſo nimble and officious.

A lyar without memory is like one has loſt his purſe to a reckonning.

A young vnthriftie heyre that is greene inward, black outward, is like a morning dreame, wakes and finds all gone.

Hee that overſets his confidence upon falſe projects, is like him that handes a looſe haulſer, falls over-bord.

He that delights in doing brave evill, as they call Swaggering,

gering,&c. is like him that ſweares vildly in ſome learned language.

The firſt and laſt thing we ſhould doe upon ſleepe, is to pray to, and prayſe God.

If the wine be good, bee thou the more wary; for if thou drinkeſt drunke, thou defaceſt the Image of God in thee, (that is) thy reaſon.

Hee that drinkes drunke, Cudgels his owne braine.

To Swagger in drinke, is to put a horrid Viſour upon an il-favored face.

There is no cauſe why any man ſhould bee proud, bee they

they Lords, Knights, Gentlemen &c. For if they consider themselves truely, they are but Millers, Cookes, and Dungmen; Millers in grinding their Meale, Cookes in decocting it, Dungmen by carying and expulsing excrements.

Hee may well clayme a boat-sons place in *Barkleyes* Shippe of fooles, that befooles himselfe; and he then blowes the whistle, when hee proclaymes his vayne confidence.

The difference betwixt Fortitude, & desperate dare-

ing, it is betweene the Sunne and common Fyer, the one produceth much good, the other consumes and destroyes what is put into it, and at last goes out it selfe.

A Gamester, that depends his meanes on the hazard, is like the weather about Michaelmasse, now fayre, then foule, but in the adversitie of losse, hee's winters fowle way to a lender.

It is impossible thrivers by play should still prosper, for their best is losse, waste of time, their thrift, vndoing of others.

Ordinary play is an ungodly exercize, for it is the whetstone of anger, the father of Blasphemous oathes, the murtherer of many mens estates; and the box an Iron-fac't bold pickpocket.

An honest playn-meaning man amongst Cheators, is like one that sleeps on an Ant-hill.

A noted coward is like a Dogge running through a Towne with a bottle at his tayle.

Esteeme of thy selfe but justly as thou art, and no

more; for the world will doubt thee in that, and ſtrive to make thee leſſe.

It is a running plague to a horſe, when a haſtie aſſe rides him.

You lame the nimble diligence of a Taverne, when you come on the ſcore.

Hee who offers any thing to ſale, diminiſheth the eſtimation thereof.

If you'l put a falſe friend on the Teſt, offer to borrow mony of him, and hee'l like lead and copper fly away; but his Silver ſhall ſtill remaine his owne, on the coppell of excuſes.

A borrower is the veriest subject in a Kingdome, if without a pawne, a meere slave to censure.

He that goeth into a bawdihouse, putteth one foote amongst theeves, the other amongst murtherers.

A craftie fellow is somewayes proffitable to a wise man, viz. makes him wary.

Drunkennesse looseth a mans reputation, as a bad gamester doth his mony, both commonly eyther laughing, or quarrelling.

He that is drunke finds alwayes something in his way.

becauſe his fantaſie is full of figures.

He that is a true judge of himſelfe, acquits him from the cenſure of others.

Chymicall philoſophers ſay, *Facilius eſt, conſtruere, quàm deſtruere*: But fooles have experience to the contrary.

There is a ſport in recounting witty jeaſts, which who ſo over-ſtretcheth, becomes Buffone to the Auditory.

Hee that ſhowes ſtore of money amongſt needie perſons, whets a borrower to cut his courteoſies purſe, or a theefe to ſteale it.

Fayned

Fayned excuſes in a friend, are like falſe dice with a gameſter.

He that ſtill talkes for his owne endes, ſhould bee worne by his Auditors, as woemen weare fringe (or lace about the tayle peece.)

Drinking friendſhip, is but drunken kindneſſe.

That is an idle tale that neyther profits the teller, nor hearer: but a pernitious one, that benefits the teller, and hurts the hearer.

Hee that over-feeds his ſences, doth like him that feaſts his enemies.

Hee that hath good buſineſſe to doe, and wants meanes to effect it, is like a ſhippe ryding vpon her Anchor in the waſt of victualls.

It is vanity to put more confidence vpon this life, than on a winde at Sea: but it is wiſedome to have tackling ready for all changes.

Fooles are like the Sea waves, flying from the breath of good counſell.

We are apt to conceipt of our ſelves, farre beyond the worlds eſteeme, and to finde repentance too late, with his ſervant had I wiſt.

That

That poverty is justly contemptible, which is purchassed by following vice; but that not shãefully, gotten by acquiring vertuous sence.

Who give themselves to be the companions of vice, in the end become the slaves of it.

When thou findest thy selfe apt to frailty, make the pasion of our Lord Iesus Christ thy Looking-glasse.

It is wisedome to be stayed by the advice of many wise men, rather than to run with thy fantasie in the field of opinion.

Things out of the common course of trade, neede have an extraordinarie investigator.

He that gives himselfe to ebriety, becomes the servant of letcherie, and at last is attended on with povertie.

Meditation of holinesse is as glowing Cinders, but hearty prayer a flame reaching heaven, or *Elias* his fierie Chariot.

If every one would mend but one, wee should have the golden age againe.

Auxilliarie Souldiers may bee compared to gamesters,

the

the Cheefetaines the Setters, the common Souldiers the Monies, which for honour, or gaine, the Captaines will hazard.

A poore man standing upon tearmes of Gentility, is like one cloathed in silken ragges.

Gentility in the best definition, is but ancient riches; but where the Kings favour gives Title, Office authority, or vertue ornament, to them rightly belongs respect.

Suppose all thy auditors thy enemies, when thou dispraysest any.

There-

There was great difference betweene the Stoickes and Epicures, and likewise betwixt the Sadduces & Phariſes. viz. Whether auſterity or the full vſe of plenty was the way of mans life. The Epicures and Sadduces held *Poſt mortem nulla voluptas*, the Stoickes and Phariſes that by voluptillity heere, wee loſt the future ioyes of the other life. I would leave the judgement to my Maſters the Sorboniſts, but that I read of many of the Iewes Prophets, and beſt men in all nations, as *S. Iohn* the Baptiſt, and above all

our Saviour Iesus Christ, who both could and did chuse and take the best course, for hee sayeth, He that is curious to please himselfe, is lesse carefull to please God; but he that is curious to please God, doth little care to please himselfe: but the Peripatetique or indifferent man sayes, they were choyce and exemplar persons, but the vulgar may take the free vse of things with moderation. I could hold well therewith, but that our Saviour sayth, Blessed are they that mourne, hunger, weepe, &c. for they

shall

shall bee comforted; These sayings were practised by the ancient Hermits, but are abused in these sensuall times; for surely there bee not two heavens for them; make one here, with all mundane delights and deserve nothing of the other, which they scarce reckon of. I can laugh at *Chaucers* wife of *Bathe*, that would bee content to eate browne bread in heaven for a little tolleration of her will, heere in earth.

Why should a man think himselfe better than an other (vnlesse hee bee an Epicure

and

and Saducee) because he hath the benefits of some earthly goods connexed to the cherishing of his frayle and earthly body? when the Divell offered our Saviour all the earth to worship him.

Wee see God as it were through a Cloud or Veyle, for all the world is but his Curtaine.

Names were first questionlesse given for distinction, facultie, consanguinitie, desert, qualitie: for Smith, Tayler, Ioyner, Sadler, &c. were doubtlesse of the trades, Johnson, Robinson, Williamson,

of

of the blood, Sackville, Saville, names of honorable desart; Armestrong, Shakespeare, of high qualitie: and Turde, Porredge, Drinkall, ridiculous in condicion: but the best appellation (in my judgement) that can bee, is good man, good wife; but pride hath almost brought it in contempt, for a City woman told her neighbour, none was good but God, and therefore shee would bee called Mistris.

It is worth the noting how about the suburbs and confines of a great and populous

pulous Citie, the Victuallers and houſes of recreation, lye at advantage to catch the Citie Flyes humming about their Trapps: and how the Citizens hang out their ſhop-Cobwebbes, to catch the Countrey Flyes, ſo Spider turning fly, and fly Spider.

The expreſſion of our inward good conceites hath two reaſons, one is to benefit others thereby, the other ſtill to remember our ſelves therewith.

A wiſe mans thoughts walkes within him, but a fooles without him.

wiſe.

Wisedome is foolishnes to them vnderstand it not, as playing on Instruments, fencing and wrestling, his blood having lost the vigor.

Amongst fooles and worldlings there is nothing so valuable as wealth, whereof they neither have, nor can enjoy (without Surfeyt) more than a single part, rightly considered; and some by their miserable penurie scarse that.

Hee is of a poore and superficiall iudgement that esteemes the dresse of words, more than the substance or matter.

I have seene and noted some, that being followed with too much wine, would become humorous; but fools are alwayes so.

Nothing now payes scores for estimation amongst the vulgar sort, as wealth doth.

It is an exceeding miserie to a free minde to be depended upon an all-undertaking man that is a break-word or promiser, unlesse hee le turne parasyde which is worst of all.

The dresse of words is but as the dresse of women to a wise man; for bee the sleeve

ſleeve of what faſhion ſoe-ver, yet the arme is ſtill the ſame.

It is folly for any to write of that hee diſcovers not plainely; for it drawes his reader to thinke, he underſtands not what hee writes, becauſe all men preferre their owne judgements.

Abſurditie hath but two partakers or fooliſh friends, viz. Ignorance, and opinion.

If a Stoicke ſhould ſee us whiffe Tobacco, drinke healths (as the phraſe is) play the merrie Greekes ſtill &c.

He

He would fall with Cato, to question and reade, whether the Soule were immortall or no?

In my judgement, the Clergie should not follow the Layetie in idle fashions of Cloathes, as the broad Hatt, ruffled Bootes and Stockings, &c. But the Layetie ought to follow the Clergie in good life and maners.

I could more willingly heare and reade the learned Controversies of these times, if the great Scholers on both sides, were not so envious to one another; But where en-

vie

envie dwels, charitie hath no Chamber to logde quietly in.

Obſerve regularly the ſpeech of man, and there is nothing almoſt ſpoken but by figure; as one ſayes, this is my hand, for his hand writing: this is my deed, when it is but his conſent thereto.

The beſt obſervation in changing Religion, is to obſerve your ſelfe in your new courſe, *viz.* doth this make you pray more? love goodnes better? contemne mundane delights and vaine things more? bee more charitable,

love

love God and his goodneſſe more fervently, reſpect his Prieſts and Prophets, and husbandmen more lovingly? Then have you changed wel, but the contrary is fearefull.

I finde many times I overſet my ſelfe by ſuppoſing too much, and well of others, but ſeldome deceaved by thinking too little and ill, for they in their actions (for the moſt part) approve it.

Put no more truſt upon mortall man, neither ſtreatch him further in thy hopes, than to his owne endes, for he is a frayle Creature, and to

truſt

truſt unto, but a rotten reede; whom the upper Spirits know to bee every minute Changeable, and vncertaine in himſelfe, almoſt even to himſelfe: and the lower find him often ſo in his actions, if his profits bee not therein throughly intereſſed.

Wee have by inſtinct a veneration of Natures operations in ſome things, but to a wiſe man *Idem* is *Idem*.

Of all manner of People I hate the paradoxion babling witſhewers; & thoſe place, good and better, in the ranke of one eſteeme.

He

He is a foole that offers to give the paring againe, if one will give him an Apple; but hee an Asse worthy to eate thistles; that takes it: for I hold (be it spoken with reverence to holy writ) *Esau* was a notable hangman, that sold his birth-right for a messe of pottage.

Blame not men because they are variable and humourous, for wee by nature are so, & as the humour predominating gouerners and encounters occasion, so wee seeme to our selues or others. If otherwise better, the let us

acknowledge with *Socrates*, Philosophy & God his good-nesse and grace makes vs so, but a man drownd in the Le-thargie of his vice oft makes himselfe so, by lanching or wading too deeply into the sensuall and tickling plea-sures of the flesh.

Teach me thy knowledge in this or that thing saies one, you thereby loose not your owne share, your fire will warme us both &c. but who shall pay mee for spoyling my Cloathes in fetching of the wood, sayes the fire ma-ker, or feed my hungry sto-macke

macke and radicall moisture spent thereby? Had meere thankes! *Magner* fedd his henns with meere thankes, and they laid no egges. O unconscionable coveteousnesse! O blind selfe loue! nothing is a mans owne truely, that hee comes not by duly.

The world accompts him a gentleman that can liue of his reuennewes without doing any thing: but he is the true gentleman, that doth the braueſt and beſt actions.

The Occult Philosophers in their books do tell there is such a thing that you may

have, but tell not plainly how to come by it. For how ever ignorants, couetous & idle persons prate; If so soueraigne a knowledge were to be purchased, by the buying and reading of a twelvepenie booke, the course of man would bee in confusion; wherefore one sayeth *Deus celauit Apollone mundus deuastaretur.* And old English proverbe, *viz.* I stout and thou stout, who shall carry the dirt out? The children of this Arte understand the Language of the parents, onely, to the rest they speake in ob-

scure

ſcure riddles: for as cocks the birds of the Sunne crow and are onely anſwered by other cocks, ſo in this divine myſterie the intelligent muſt be a bird of the Sunne alſo.

In all thy merrie-makings and feaſtings, take heed of embracing *Crapulæ.*

Be ſtill moſt wary and ſuſpicious of thy ſelfe and actions; but to conſider the various conditions of Man, is a judgment neceſſarie in theſe times of libertie.

Laughter is the hickock of a fooliſh ſpleen, but he notes himſelfe judicious, or ſtu-

pid, that changeth not his countenance vpon his owne talke.

A Puritane seekes reputation more by words then by deedes, and supposeth more of God's hearing then his seeing.

Storme not too much when thou art slandred by some evill and envious tongue, but thinke how the Sunne curtaind with clouds, yet in time strippes and dissipates the congealed vapours, and gets the victory, and brings those veyles into thinnesse, and so to nothing,

but

but ayre; so *Magna est veritas & prævalet.*

It it an *Arcanum* almost, to knows *Mens* dispositions, by noting their affections in diet: for the melancholy and earthly, loues to feed on grosse and great substances, hunts with slow hounds, the ill digesting hare; The Flegmaticke on broaths, eates butter, cheese, rootes, cabbage, pompions, mellons, cucumbers; drinkes whay and foure shillings Canarie. The ayerie, clymes at dainty fowles, delights in hunting the roe bucke, fowling, fish-

ing and hawking, and esteemes more of the sport then the prey. The fiery and high constitution cares rather for that is spirituall then corporall, drinks wine largely, loues hot spices: and as *Natura Naturæ gaudet*, so hee to cherish his fire, loues the Quintessence and heate of things, as the Pigeon (a hot bird) loues salt, and so did *Alexander* the Great wine, the spirit whereof, was food to his fierie spirit: and not (as many will mistake,) his delight was in ebriety, for Nature many times makes

(tacitly)

(tacitly) our appetites seruants to her ends. To this may be objected, Then all your ale-house knights, & domineering drunkards, are his kinsmē; Answer, No, they are led to guzzell by their ebrious voluptibility, not by their naturall inclynation: Witnesse the weakenesse of their spirits, when with a small charge they goe reeling and stumbling in the streets, a vice most punishable for misusing Gods good gifts, and defacing his Image in themselues. *viz.* reason. So the sedulus glutton and the

goutie letcher, not provok't by the surcharge of the third concoction; unable, except onely to groap, talke bawdely and so obsceanly, &c. is very reprehensible, as Rebells in nature, and mutiners against order.

It is a pusillanimous and meere womanniſh weakeneſſe of the judgment to diſlesteeme any excellent thing offered, for the poverty of the offerer.

A reſolued greatneſſe of the minde ſtands firme against the event of a doubtfull cauſe.

A drunkards love is as brittle as glasse mettall: for a slipp, or fall of a word, breakes it in cutting peeces.

Make thy selfe sure of nothing without the power of thy action, (that is not wholy in thy hands) for *inter Poculum et labra*, chance is a dicer.

when I consider maturely how life in these lower things is disposed and retaken by the Almighty Creator and ordainer of all things; I finde in the most centrall and Terrestriall, (that is) the metalline bodies their

their life is termined, ſhut, and impriſoned within themſelues, in the vegetable, that they haue their ſpring, ſtation, and diſſolution. And then their life is breath'd vp into the common aire, the inſtrument from whence it came, infuſed by the Sunne, Moone, and Starrs &c. In the Animall, that they eate, drinke, ſleepe, moue, and dye, and their lives are given vp into the generall ſpirit of the world; But in mankinde, that he hath a reaſonable ſoule, and according to his deſert, is adjudged by him

that

that infused it. O then, how precizely ought we to consider our courses here!

If there were not a hope for vs in the goodnesse of God, the better sort of Men which are most afflicted in this life, were more wretched then ether vegetable or Animall creatures.

The prosperity, and sensuall felicitie of this life, is but Animall happines.

Few men attaine true wisdome heere in this world; that have not seene Fortunes both faces, that is, adversitie before a rich estate.

Riches

Riches is a muffler, and makes many in this life, play at blind-man-buffe with their ſoules.

The minde that lookes too vehemently upon the goods of this world, makes its thoughts a ſlave; yet wee ought not to let paſſe an honeſt neceſſary care, or due occaſion.

Thoſe Arts wherein young men moſt excell by their agilitie, ſhould not bee an old mans practiſe or election; for it fits age to excell in wiſedome & judgement, not in delights and paſtimes, but as

a moderate hearer and beholder.

The earth even to our comprehenſion is but a point or centrall pricke in regard of the univerſe, a mole-hill in Gods ſight, and we thereon Ants, to whom he hath given a ſparke, droppe, or portion of reaſon, thereby to diſcerne his Almighty greatneſſe, and prayſe his holy name; The reſt are but as creeping vermine in his ſight, the difference is, of us he will take a ſeuere account, as of thoſe to whom he hath given that Talent of under-

ſtanding, how we have diſpoſed of it.

When I conſider the great, good, & generall providence of the Almighty, who hath opened his hand of abundance, and throwne downe his goodneſſe upon the earth, for every man by his endeavour to obtayne, ſome I ſee floriſh and wallow in all fulneſſe and plenty, others by labour gaine a mediocrity: many are poore, indigent, and miſerable; and which is noteable, none fully content, as if they all had too ſhort meaſure, then in my thoughts

I say; O you full and rich in these earthly blessings, have you Quayles and Manna, and yet doe you murmure? You that labour, doe you not see you are well and happy? for man is borne to labour, as the birde to fly, the fish to swimme, the horse and oxe to beare and draw. And you poore and indigent, consider how your poverty comes, or by your sloth, or love of idlenesse or vice; blame not then the bounteous goodnesse of God. And to you lame, blinde, deformed, and diseased, repine not, O doe not;

not; for the punishment fals justly upon you, if you doe well and wisely waigh it, viz. either for your parents, or your owne sinnes; for God is goodnesse it selfe, and cannot joyne with evill.

A forc't conceite is like a pres't Souldier, who for the most part serves not so well as a voluntary.

Most men being arived into yeares, by experience see many of their youths actions appeare in fooles habits.

To be rid of many knawing thoughts, it is not amisse to imitate old Raynard the

Fox,

Fox, that by ſtanding in the water by degrees, drave all the fleas nipt his pelt, into the locke of woolI he had in his mouth, and then left it in the river; ſo when thou art oppreſt with byting worldly cogitations, take ſome good booke or holy meditation, and therein drowne all thy worldlings.

Hee that is over carefull, ſhowes diſtruſt in Gods providence: and hee that is too careleſſe, ſhowes an idle minde.

It is not well ſpoken to ſay, I will do this or that, becauſe

thou

thou canst do nothing of thy selfe, neither art master of one minute of thy time: but better to say, by Gods leave and permission I will, &c. which if thou uttereſt not, yet at leaſt thinke.

To truly Sabbathize is not onely to keepe reverently to God his service the seaventh day or Sonday, but every minute to retyre thy thoughts from these worldly occasions to him-wards; as to consider thy frayty, his Almightineſſe; thy poverty in all good actions, his bounty in all good bleſſings, &c. And this

this is true Sabbathizing.

In God his *Speculum* all men are alike, onely those who truly & heartily love & serve him, are taller & fairer then the rest. But in man his glasse, there are many differences in estates, and the respects betweene the one and the other, is in outward things, as bodily feature, strength, riches and bauing power & princelike authoritie &c. But these poore Mundaine accounts terminate, in themselues as smoake into aire: for the best and most perdurable, last heere

but

but in breath.

Choller falling into paſſion and rage, is like the ſeething ouer of a pot.

To ſpeake or name all vices in one diction or word, is to ſay ingratitude.

I proteſt my experience is yet ſhort in true knowledge of a crafty companion, for he hath ſo bred himſelfe up in baſe and cuſtomarie courſes of ſubtiltie, that the lack will turne the ſpit round of his owne endes, to which he will make my credulity but the fire.

If wee would conceive

that

that the wrong and mischiefe we doe to others had impetration so with God's justice, to still afflict us by Apparition or Genius, it would deterre a good mind from offering any, and give cause of feare to a bad.

Although the causes of mens intentions passe for the most part under the common and ordained providence of God, yet in the best achivements, and things, I perceive wee are stopt, vnlesse the particular blessing admit us to it, the meanes is prayer and good life.

Be

be not too familiar with thy ſervants, nor with people of baſe condition; for then thou ſhalt find the proverbe true: familiarity breeds contempt; but a generous ſpirit is thereby moſt flexible.

All Alchymiſts can doe well, till they come to doeing.

Some praiſe nothing but what is their owne, and they give few others cauſe to doe that deſeruedly.

When I encline my attention to muſicke, I liſten to the ſweetneſſe of Cadence, Choice of Choardes, &c.

When

when to words or discourse, then I hearken after sence, for a tale that is senceleſſe or dull is like a plaine-fac't woman with a flat noſe, or one that's like the Ace of Clubs.

Leave not thine owne accuſtomed faſhion (if good) to follow the guize, faſhion of habit in manners of another; for what ſitts comely in another is queſtionable whether, ie will do ſo in thee. Every man weares his owne naturall beſt, and imitation is euer ſhort. Religion is the faireſt flower

growes in the garden of the Soule.

To flatter a friend is to play falſe in the game of friendſhip: to neglect thy once honeſt beloued acquaintance, is to throw the Cardes i'th fire.

He that breakes his word and promiſe with men, is like him that receives cuts and wounds in his skinne, the greater the deeper, and are ſeldome cured without skarres of ſuſpition; but he that eſteemes not his promiſſe and proteſted word, looſeth a joynt or member in

in his credit and eſtimation.

He that makes vowes to forbeare this or that, terminatly; ſhowes no great ſtrength of gouernment and rydes behind himſelfe.

Woemen for the moſt part rather deſire to lye with men, then Schollers.

Experience euery day more and more ſcrapes away an vnderſtanding mans confidence in others words and promiſes.

Inconſideration is the divels hawkes-hood, whereby hee carries careleſſe men quietly into perdition with-

out ever bayting at the Inne of repentance.

Hee that puts confidence in uncertaine men, is as one that goes upon the Ice.

He that reveales the secrets of occult Philosophie, resembles boyes, that tels tales out of schoole, and some Philosophers have seemed to promise their readers so, but they play the crafty wagges with meere litteralists.

In a yong man the sword, in an old man the word: young men hold the sword should give satisfaction for wrongs; but Gods word reckon

reckons further and other-wayes.

When thou wrongest another, thinke justice humane, or divine, hath thee on the score.

To suppresse anger in thy selfe, is to conquer with *Hercules* one of the Furies; but to tame all passions in thee, is to leade *Cerberus* in chaynes.

To strongly and patiently endure worldly afflictions, and crosses, is with *Atlas* to beare the world on thy shoulders.

Who doth confidently

loue and truſt in. God and his goodneſſe, may with *Charles* the fift write *Non plus vltra.*

Mars his concubinarie lying with *Venus* in *Ouid*, ſignifieth iron changed into copper; *Vulcan's* finding them, and diſcouering their falſe play; is the fire, and tryall; for iron is not tranſmuted, as ſome ſuppoſe, but the coppreſſe or vitrioll, corporated into a metalline forme by the power of *Mars* or iron, his luſtfull and fiery ſulphur. The Gods laughing, is Truth diſcerning the Al-

chymiſt

chymist mistake, for the like is betwixt *Mercury* and *Saturne*.

Acteon pursued by his houndes will suffer diverse expositions: for it may ænigmatize a lover chased and devoured by his thoughts: but more properly, one given (as the phrase is) to good fellowship, and whose followers devoures his estate. The history of *Phaeton*, *Iason*, &c. haue golden expositions also; but the *Pedagogues* teach the children all they can, as the old crowes put the wormes into the young

ones mouthes: (As ſayeth *Eraſmus*,) without taſting them, themſelves.

It is blame and ſhame enough, to plainely deny, an vnconſiderate, and vnconſcionable demander, his requeſts.

Giue a drunkard that hath learned to reele of the tapſpinning Mearmaide, and a diuell bomm-eRuffian, the wall, in any caſe, for the one needes it, the other in right ſhould haue wall on all ſides of him, *viz.* Newgate.

Hee that rowzeth vp a fierce wrath againſt women

and

and scolds, is like him that drawveth his sword upon offensive schoole-boyes.

No man can say of himselfe he is good, if he enters into due consideration of what he knowes by his desires: but he may justly say and boldly affirme, Man was good, if hee lookes into the unspotted puritie, and suffering of our Saviour Iesus Christ and reckon his good thereby.

That man may have some hope of himselfe, that sees Penetration, compunction, with sorrow and shame,

ſtanding within him, with dejected countenances, and frowne upon his ſinnes; but he that hath no conſideration therein, is in a deſperate caſe.

A man rich and highly favoured is like a Sun Diall, regarded ſo long as his proſperitie ſhineth on him; but poore, no more look't on than the Diall is, the Sun being in a Cloud; ſo by man hee is regarded, as regarded: but by the Sunne of Heauen, as his heart is, ſo he is reſpected, be his eſtate poore or rich.

I haue heard many seafaring men pray for diuerse windes, as their way was bound, North, South, East, West, which *Lucian* in his dialogues laughs at, husbandmen for raine, and at the same time trauellers for faire wether, so in all a confusion. As if the Sunne, Winde and Raine were to bee fitted to the measure of our sensuall occasions, so doth selfe-loue blind most men, when indeed the Sunne, Wind, and Raine, are God his Creatures, not ours, but by sufferance of his goodnesse, and

how-

however in blowes, shines, or raines, wee ought to bee content and thankfull, (not grutch at Heauen with Mistris minkes riding to Ware) but reuerence so great creatures, however to our endes contrary.

To desire of another any thing without valuable consideration is foolish selfe-loue and childish craving. It is honourable to ayd honest investigation, for though not suddainly obtain'd, yet the intent was noble, but if found, profitable, & with every one playsable.

When

When we winke at a friends faults, our judgment turnes like vineger, the ſpirituall part inward, and is laſt diſtill'd in a worthy minds accuſation or words.

A drunkard is a mad man for the time, but a mad man is alwayes drunke.

When we meditate or act good things, wee onely live; but when wee eate, drinke, ſpend time vainly, and ſleep, wee are dying.

Stage-playes, and pleaſures, are but waking dreames.

All things are ordayned to

prayſe

prayse God, the Metalline stands brightly fixt for his glory, the vegetable springs up, and spreads his flowers and fruits as in sacrifice, the Animalls suffer, and labour, and therein shew us our duty; And we were worse then them all, if wee doe neglect withall humiliation to still laude, and thanke his bounteous goodnesse, to whom hee hath onely given a reasonable and discoursive soule.

The more we shew our understanding with humilitie and prayer unto God, the

the better hee loves us, the more wee shew our wit to Criticall man, the more hee dislesteemes us.

Iudgment pearceth into the cause, and streatcheth with th'extension of a thing: Conceit hath taken but a superficiall eye and a small circulation.

Art thou crossed and unhappie in thy worldly dedesires and workes? why, thinke with thy selfe art thou better then thy Captaine and Master Iesus Christ? was not hee crossed even to the suffering a most bitter death upon

on the crosse, despised &c. And as his great grandsiere (*David*) by the mothers side, was throwne out of the world as a broken potshard. Hold thy selfe then up in God, who is not onely the Creator but preserver of all his workes: and if thou beest one of his, thou neede not feare but that thou art in the eye of his providence. And examine thy selfe closly if thine owne courses are not the cause of thy affliction, a hundred witnesses to one thou wilt find it so.

It discovers an earthly soule,

soule, where the discourse is most of *morceaux friands* (as the *French* call dainty dishes) for wee should eate to live, not live to eate.

A large complement ushers a close craft; an honest meaning, gives due respects.

It is easie to make men beleeve they are better than they be: but you may flatter some women beyond the knowledge of themselves.

An ingratefull nature hath great cause to feare necessity, for it is but just he be the most despised wretch may bee: if hee relapse in his best, his

thoughts

thoughts beſtinke his memory.

Make no ſecret contracts or cloſe buſineſſe with a weake braynd man, for lookers on will judge thee crafty by his weakeneſſe, how ſincerely ſoever thou dealeſt.

It is a miſery in a free ſpirit to depend on others, ſo unſtable are moſt men in theſe times, wherefore with *Paracelſus*, *Ne ſit alterius qui ſuus eſſe poteſt.*

The beſt anſwer to an ignorant denier of principles, is ſilence, and to an obſtrepe-

rous

rous arrogant, a cudgell or laughter.

Alchymie is the knowledge of things hidden in nature, the revelation thereof the gift of God.

It is worth a large smile to observe how in things darkely discovered, every one through selfelove thinks themselves cunning.

Seest thou that the world runnes not on thy side, give over the world then, and goe upon Gods side, (that is) despise the desires of it, which is but cherishment of this frayle and fading body: but

if

if thou changeſt then to God his ſide, thou ſhalt at laſt finde a perpetuall way of bliſſe, when thy ſoule is got free of his priſon.

It is worth the obſerving in a knowing man, to ſee how one unknowing Alchymiſt preſumes upon the ignorance of his brother.

To condemne good and Authentique Authors, to uphold a ſelfeloved argument or opinion, ſhowes a reprobate ignorance.

Keepe not company with him is ſervant to his ſervants, and they ſervants to vice,

vice, baseneſſe, & ignorance.

You can hardly finde a rich Gentle weake unthrift, but his houſe is lyned with Queanes and Knaves diggon.

Shew no inward excellencie to an ignorant, for he is apt to contemne that whereof hee is uncapable.

The ſcience of hidden Philoſophie may bee true, but moſt of the Artiſts the world knowes falſe.

A mettall-monging Alchimiſt is but a hors-keeper to a coyner, howsoever hee curries his tromperie, but if hee

herides on the jade himselfe, his iorney by odds reaches to the Gallowes, if imprisonment Inne him not by the way.

Humane understanding followes high science slowly, but fooles and women quest with *Quando.*

He cannot justly be deemed dishoneſt that putteth supposition to the proofe, though with charge: but he that knowes a thing to bee false, and for wicked gaine leades others to repentance therein, is a knave.

A bold foole hath great ad-

advantage in quiet ouer a ſober wiſeman; for the foole accounts an earthquake but the earth's Morice-dance, Thunder the Cloudes Colique, the warrs a may-game, fighting at ſharpe a ſport, till hee bee beaten to better reſpects.

Take him for one of the unworthies, that cannot endure the prayſe of another.

In abſtruſe things, arguments are endleſſe; obedience is better than Sacrifice.

Baſe loathfull minds never

ver thinke themselues satisfied for small paines.

The word, good fellow as it is now fenced by the vulgar, imports a drunkard in a man, a light huswife in a woman.

In our youth the senses bore the dominion, but in our age the understanding should.

It is a poore back-biting stinking shift, to caluminate *authentique Authorities*, and Authors, but plaine Roguerie to decurte or mispoint their writings.

A proud man of all others should

ſhould not be penurious, for it engenders his hatred, and due contempt.

Study, reade, practiſe, and doe what can be to obtaine knowledge; yet you ſhall finde an Ignorant will contemne all, rather then loſe the opinion of himſelfe.

I am many times forc't by the lawes of hoſpitalitie to endure the hearing of good men calumniated, but I beare it the eaſier becauſe the ſervants of vice doe it.

In argument ſtrive not too violently with an Obſtinate; for as ſtaires mounts

sus to a chamber, so must you graduate him.

An unlearned disputant, is troublesome company, but if angred very evill society, and a sponge for defamatory intelligence.

Bookes are the best companions can bee; for they keepe their passions inward, and you needs not be troubled with them longer then you list or will.

A good booke should be read three times; first, to see his method; secondly, his matter; thirdly, to gather his instruction.

Anothers oppinion of thee, concerns thee not so much as thine of thy selfe; in which thou shouldest not bee partiall.

I never tooke a quicke answerer, to have a great understanding, for small things are sooner contracted then great.

We haue three things to doe in this world, though some say but two, viz. to avoide evill, to doe good, and things necessarie or indifferent.

Seest thou thy poverty and improsperitie makes e-

nemies of thy former thought-friends? Faint not therefore, for they were but outward friends not inward, and are like dogges that follow the meate not the men.

A prejudicate conceit workes like Yeaft in weake judgment.

Never trouble your ſelfe with anothers immagination or what hee ſpeakes of thee in ſecret: for it is not worth thy underſtanding unleſſe hee durſt ſpeake it openly.

Hee that backbites other

let him take care hee weare cleane linnen himselfe, and keepe no company with women and doggs.

Point not at an others spots with foule fingers.

When I behold a man bravely accoutred, a Lacedæmonian euen to the shoulders, I thinke of *Adams* nakednesse, and smile to see how Fox-like the world effeemes us, more for the case then the carkase.

Passions are of diuerse natures, and choler the most unruly and untunable to all gentle societie; which if

you can command, you are maſter of the captaine.

Diſprayſe, by a foole, Queane, or Knave, may ſtick like burs for the time, but they pearce no further then the outſide of the ſtockings, and garments, and are rather an honeſt mans comendation.

There's ſecret poyſon to the ſoule, lurking in the bottome of great bowles of wine.

Men for the moſt part ſhake hands with ſobrietie in the third cup of wine, women in the ſecond, chil-

dren

dren in the first. *Bacchus* and *Venus* are neere friends, yet will *Bacchus* breake *Venus* her glasse when hee is much drunke.

A coniurer without learning, showes his divell is but an asse, or the spirit hee workes by, an ignorant slave.

Drunkenesse is the gate to all vice, or a paire of spectacles to see the Divell and his workes by.

Life cannot dye, that which wee vulgarly call death, is but dissolution of partes.

God his fire is life, which may bee removed, but cannot be extinguished.

That pleasure which is modest, moderate, and permanent, is most to bee desired, and highest to bee found.

A robust breeding makes a rough spirit, and condition; and is apter to anger, then reformation.

There's no telling a bred Seaman his errors aboord-ship, or a drunkard hee is so, when hee is so.

A voluptuous man will be master of his word, that is, he

hee will rather command it then it ſhall force him, but a juſt man is a ſervant to his promiſe.

They are the proud indeed, who overpaſſe the bounds of their calling and parts, to challendge reſpect of others.

Our Appetites are *Danaus* daughters, and our bodies their Tubbs.

Good objects ſtay and helpe the wandering of our mindes: hence the Hiſtorie call uſe of pictures and holy Images are not unprofitable, though Devotion

sometimes ouershoots the marke.

The cleaneſt of our clay houſes haue many durty corners, which like Sluts wee loue not to looke vpon till wee are chidden by affliction.

Men in Ancient time fought to preferre vertue & vertuous men; now ſilke-wormes doung hath gotten the vpper place.

A Flye with a candle does as a Foole with a fray, and mony.

A Poet hath aduantage of a true Hiſtorian, for hee can

fashion men as they should bee with invention onely, the other ought to report them truely, as hee finds them in many records.

Vaine boasting of knowledge showes emptinesse therein, or vaine glory thereof.

He that steepes his left in his owne laughter, is like him that swallowes his spettle, but uncomely.

Ancient Heralds did denote the qualitie of deserts pretily and properly, when they gave the field Sables to gowtmen, a field Gules, to

de-

deserving Soldiers; Argent and Or to men favoured in Courts of great Princes, &c. But now they sell monsters, and cruell beasts to one another.

Few men weare in their coate Armours, Lambes, Doves, and such harmlesse creatures, but ravenous, devouring and horrible beasts and birds, which denotes that Pride is cruell, and this invention is a child begot by warre.

A Serjeant at law, will endure the discharge of a great peece as stoutly, as the proudest

deſt ſouldier of us all.

Sleepe of the body is the Image of its death, and dreaming ſhowes the ſoule is neither at home, or needs ſleepe.

A tranſlator of bookes, is but as one that deales another's bread to all about him.

A tranſlator & an Anagrammatiſt are both in a narrow roome or entry, cannot but ſtirre their witts, if they deale truely.

Vulgar and meane witted people that meddle with the affaires of mighty Potentates, reſemble

resemble clownes and russettings in a Stage-play, when they presume to sit in the play kings seat.

A students wife precizely fine and faire, denotes her husband hath oft trouble in his studies.

The Mother knowes best whether the child be like the father or no?

Lustfull people resemble those sharp-stomack'd gluttons, that take delight to often whet their knives, and so weare them for the Bellies sake, to the back.

A foole that tels some dull

saldesse jeast to hold company with wit crackers; is like *Æsops* asse, that imitated the fauning dogge.

It is musicke of the sphears to heare a wise and learned man discourse, but a trouble to the eare, and a burthen to the mind, to heare an ignorant foole prattle.

Hee that hath valiantly approved himselfe in his youth is excused for answering swearing brabling darers in his age, and hee that hath written well, is excused for speaking much.

In our childhood we were fooles;

fooles; in our manhood we are ſervants of care, & in our age Porters to diſeaſes.

Reprehend not thy friend too plainly unleſſe thou knoweſt him wiſe, elſe thou ſhalt find it unſeaſonable at all times.

An opticke multiplying Glaſſe is like a travelling young gallants thoughts, or a vulgar Alchimiſts hopes, both great through perſpective.

Hee that ſtrives to agrandize himſelfe above his place, ſhall finde envye lye lurking a th'wart his way, and in

Court

Court it lies smiling too.

Souldiers and Saylors should bee the Godliest men of all other professions, because so often exposed to danger; and the saylor is reasonable at sea, and cannot abide whistling, but at Land they are both *Vpzeefreeze*.

Why should any bee immoderately covetous, or unstringly penurious, who hath neither Childe nor a lease of his life?

You may more offend a Pedagogues disposition by breaking *Priscians* head, then by wounding Reasons side

ſide with non-ſence.

Lawiers becauſe they are in the ſhipps poope, neere the ſtirrage of the State, thinke their places before the Martialiſts: but ſoldiers know their precedence, for they are in the force-caſtle; the difference is, the lawiers have often apparitions of good Angells, when the ſoldiers many times are payed with cracke crownes.

Suppoſe our Thunder and lightning to bee one of the faireſt dayes in Hell, but the burning of *Sodome* and *Gomorath*, their ordinary weather. He

He that ſtrives to live beyond his meanes and place, puts a burthen upon his lives backe.

An uſurer that lives upon eight in the hundred is like a pike that feeds and lives by devouring the ſmaller fiſh: but the difference is, when Death brings him to the dreſſer, hee butters himſelfe.

There is no preſumption from the Center of the begger, to the circular of the promoted rich, if graduated by vertue, and worthy deſerts, for vertue was the firſt promoter. There-

There are 3. ſorts of honeſt men, *viz.* your exchangeman for the bearing up of his credit; your cautionarie, for feare of lawes; but your true honeſt man is hee, that is ſo for itſelfe.

Nature workes by her ordained quallitie or quantitie; your Vniverſitie Phyſition, on forme by preſcript; but an empirike layes about him like a Fencer.

Libelling is but an itching of the wit, but if hee be taken ſcratching, hee ſmarts more for it then his reader profitts thereby.

A libeller of great Princes errors, is like on throwes the snuffe of a candle amongst a heape of people; which a wise and moderate man, treades out.

When thou findest vanity beare too much dominion in thy humors, thinke on thy Death, judgment, Heaven and Hell.

The ouer lavish talke of a thick-witted foole, is like the roasting of a fatt goose; much folly droppes into the dripping-pan of others eares.

It is no wisdome to refuse

fuse the fruits of *August*, for the flowers of May, that is, to give Benefits for fayre words.

Vituperate no man, to couer thine owne defects.

A striving affected quicknesse, denotes a giddie and unstable condition.

It is not materiall what men say: but what Reason speakes in men.

Esteeme not so much what the societie bee you keepe, as what the company is. For company is the cloathes of your habit.

Prejudicate that most common

mon lawes esteeme all qualities excepting his owne and ready mony, as hee speakes *French.*

To deeme a Man by his actions and deeds, is the certaine and unfailable way of judging.

Hee is not out of the estate of grace, who chides himselfe for errors, but hee who is caried by vice like a straw on a streame inconsiderately.

The rust of usury many times frets in the Childrens fortunes.

There is nothing pre-

claymes

claymes a mans wisdome more, then the gouernment of his passions: for fooles through the spectacles of fury, see repentance in the red letters of their shame.

It is the Naturall of most ignoble spirits to iudge and censure others in the worse part; but noble Sr P. S. sayd evill speaking of others comes of the evill wee have in our selves.

Euill men delight to make others so, but a good man is apter to amend his owne defects then to accuse others.

Seeke

Seeke to remoue thy crosses by fervent prayer to God, and withall doe honestly what thou maiest, for the Armes of heaven, sayeth one, are our endevours: make the husbandman thy example.

A man growne shameleſſe in his talke is like a bagg full of Eeeles and snakes, if opened, who knowes what comes out first?

A Musitian or a Poet over-curious to give his fantasies compositions, is as a gardener that denies leaves

and ſmelling flowers: for matters of delight and recreation are but ſo in comparison of the fruites and ſeeds of neceſſary arts and ſciences.

Mariadge in the budd of making, is like unto the moneth of Aprill, but May and the heat of Sommer over, and familiaritie worne to September, things appeare naked and as they are, and ſometimes have cold greefes.

When I heare people in comaparison of diſgrace with one another, as, I am

as good or better then hee or shee, &c. I deeme such wordes proceeds from the want of true judgment, wisdome and goodnesse, and that they both may mend.

Where private opinion is sole judge of ambiguous texts, there unitie is no houshold gueſt, either in Philosophy, Alchimie, naturall Physicks &c.

Little young birds and women are very different in sufferance; for much handling kills the one, and makes the other wanton.

Actions are others

bookes, where wee reade by their thoughts, and accordingly iudge.

It is the periphrasis of a foole when hee hath ſpoken (as hee thinkes) well, to aske the hearers if be not ſo?

Sleight loves are ſullied with ſmalle diſtaſtes, but a well grounded affection is like a ſtrong bow, hardly broken unleſſe extreamely ouer-drawne.

Muſicke in young men hath fingers, but in aged men only eares.

Many are better guarded then

then regarded: but a criminal ſhall have faultie ſpy-faults enough going to priſon.

Novelties with a wiſe man are but as duſt, bruſht or blowne off by examination; but ſtick in a fooles mind as the durt of *Paris* in an Engliſhmans cloathes.

A low'd ranting Speaker that engroſſeth all the talke may well be called the Drum of the Company, and a woman of the ſame quality the Fife.

It is a laudable quality to keepe touch, as they call holding promiſſe: but when it

is againſt the keepers profit and to do good, Honorable.

Hee is not maliciouſly to bee blamed that would pay his debts but cannot: but hee that may and will not, ſhould bee plac't in the ſinging ſchooles of the Counters to learne better to keepe time.

It is no matter to call or prove a ſuſpicious foole a foole, for in time hee'le make himſelfe ſo knowne.

If an Illiterate mechanique will force his poore wiſdome upon the company:

the

the beſt courſe for underſtanders is to let him weare himſelfe out of his owne ſuite of tale.

Soldiers in theſe peacefull and vicious times of moſt other profeſſions, ſtand cleare of one vice, *viz.* vſury.

Of all the letters in the Croſſrow a, w. is the worſt and ill pronounced, for it is a diſſemblers, and a knaves epitheton.

As a Gentlemans comely audacity, came by his good breeding & generous inclination: ſo a baſe fellowes ar-

gancy came first by the tolleration of his malapert faucineſſe.

A wiſe, and truely learned man, needs not care how fooles and baſe upſtarts expounds him.

How can fooles take learning in good part, or embrace learned men, beeing bound about the eyes of judgment with the ſwadling clouts of Ignorance?

Moſt men how faultie ſo ever, love not reprehenſion, though without envy it intends their good; but a wiſe man embraceth admonition

nition, and loves the good counsell-giver.

It is taken for a disgrace to call the meane cittisens now goodman, or good wife &c. but if they had cause for it, they need not bee so offended therewith.

Hope beares up the heavie hearted poore man, as bladders and corke an unskillfull Swimmer.

Fly that house as a plagnie one, where suspicion is master, and Calumnie and slander vicious servants; for the world will Iudge thee desperate of thy credit

elſe, or that thou haſt none.

Prevent that an evill Conditioned man wrong thee not, for wee ought not to deſire or reioyce in any ones puniſhment, either in this life, or that to come.

All words and actions penetrate not deepely (force excepted) where good opinion is ſtopt up by prevaricated ill conceit.

The three notes of a ſelfe lover, are over dandling his Children, over ſuffering his ſervants, over chearifhing his beard and haire.

It

It is easy to add to things found, but difficult to invent.

There is such a thing questionlesse as the vulgar Chymicks, or Philosophers mimicks, uncertainly seeke after: for error denotes a veritie.

I can resemble some of our Gingling gallants, to *Barthol-mew* faire in *London*, *viz.* the bruite more then the substance, consisting of rattles, drummes, and such Childish toyes, at the best, fine pictures and ginger-bread speaches.

The

The understanding of our vulgar Chymicks is like Whittington with his Catt and bells, for although they prove not as hee did Lord-Mayors in their art, yet they all can findg the Catt.

An Alchymist hath the reputation of a common lyer, for though hee should tell true, yet hee should not bee beleeved.

There is an old saying (Iacke would bee a gentleman if he could speake frēch) by which most of our attorneyes are but halfeway yet, for they scarse halfe do it all.

I would have a translator to give the names according to the same Language: for so might an intelligent reader know the Country man spoken of.

No man can truely say he is better then another, because he is rich, strong, faire, nimble &c. only he may adde the letter, r. more then others may: But where Casualtie and sickenesse &c. can deprive men of all these qualities, none excelleth another but in good and vertuous actions, or in suppressing insurrectious passions, therein he may

may juſtly clayme a due ſuperioritie.

A man too full of ſuſpition doth either accuſe his owne inward diſpoſition, or theſe times very plainely.

That good is cleanely donne which ſtands free from our owne particular interreſſes.

A prating Drunken buſie headed foole, is like a Brewers Cart upon the ſtones, makes the moſt noyſe when his veſſells bee emptieſt.

A man that hides and flatters himſelfe in his ſubtiltie, doth

doth but deceive himſelfe, for his actions and deſires will at laſt bewray him: yea and betray him to deriſion, and contempt.

A broaker endures to bee caſt in the ſame mould the uſurer is form'd in, though his ſtuffe bee not ſo good or currant; and it is high eloquence can make either of them fit for heaven; yet their ſelfe-loves would alſo make it their intereſt.

That man is a good proficient in true wiſdome, that eſteemes of the pleaſant enticements of this world, truely

truely as they bee (that is) fadeing ſhaddowes, and like a Stage-play, a meere waking dreame.

Hee that can make agreement amongeſt Elements, may make peace in himſelfe and health in others.

A humane body in its variation and ſurcreaſe, may be ſimilized to the nature of the 7. planetts; *viz.* milkie enfancie to *Luna*, the pratling Schoole age to *Mercury*, the juvenall flowring May time to *Venus*, the floriſhing and reſplendent middle age to *Sol*, the virile and dareing man-

manhood to *Mars*, the better tempered and advized gouerning to *Iupiter*, the higheſt ſoule flying, and decrepit body moueing, to *Saturne*.

Deſperate foredoers of themſelues denote that they turn'd their backs upon God his goodneſſe, and their faces from his mercy.

It is a wreched eſtate that ſupports it ſelfe by lying and forgeries.

A Painter and a Poet ſhould have a great Fantaſie, a Lawier a ſtrong memorie, but a Philoſpher and a Di-

vine

vine, a deepe judgment.

To ſwagger and roare, is to play the little Divell in this world; to letcher is like the ſpider that ſpinns a webb out of his owne bowells; to ſwill and drinke in exceſſe, is to turne trype-wife and waſh gutts.

Hee that glories to goe away with a great deale of drinke, ſhall bee incomparably excelld, by a brewers horſe.

God hath given us out of his free bounty, and for meere thankes, all things for enough; but not any thing

for

for too much.

Who would depend any reckoning upon the breath of man or woman, when one and the ſame thing, ſhall have ſuch variation in Epithetes, as what a friend calls bounteous liberallitie, an enemy calls lauiſh prodigalitie; ſo frugalitie penury; valour, foolehardineſſe; boldneſſe, raſhneſſe; audacitie, arrogance; waryneſſe, craft; learning, bookiſhneſſe; and alſo the women call one anothers beautie ſnowt faire.

Thou canſt not eſteeme cheaper

cheaper of thy selfe and parts then a detracting disposition will.

Povertie is shamefully worne by a slothfull man or an Ignorant person, but by a deserving and good spirit, it is the witnesse of the worlds unworthinesse, or the badg of his misfortune.

The Philosophers say *Anima, Media Natura*, is the Actor of the greateſt Philosophicall secrets; the Italians hold the middle place the most honourable way. The Ancients cald Temperance the golden meane; keepe thee there.

there, it matters not for o-thers censure.

Hee is ill servanted that hears his mayde before hee sees her, and smells his man before hee eyes him.

To truely judge of a woman, is to suppose her Masculine, and so waigh her conditions, as breeding, state &c. for wee all befoole our Iudgments with thinking too much of her invisibilities.

A busy headed tradesman stock't, hath a hive of bees in his pate; but turnd broker, or Serjant varlet, a nest of waspes

waſpes in his ſcull, and his mace is the ſting.

It was properly ſimilizd of him that ſayed, paſſions in a foole were like ordinance broke looſe in a ſtorme at ſea, for they ruine themſelves commonly without great helpe; and a cholericke and undiſſwaſable man approues it.

Some Trades man made Scavenger, ſtroakes up his ſtockeings, carefully; picks motes from his clothes; diſcourſes of reformation; then made Conſtable, extraordinarily cheriſheth his beard,

and

and getts a humme of ſtate; but being Churchwarden, acknowledgeth himſelfe to bee one of the worſhipfull, and picks quarrells with any glazier in the pariſh.

Wee are ſlaves to the elements, and faine to give the fire food before hee will warme us or cuit our meat; entreat the ayre with voice and inſtruments before hee will ſpeake us muſicke: beare and embrace the water ere hee will clenſe or quench our thirſt; manure the earth ere hee will bring us ſuſtenance: and they to God

God are but his Serving Creatures; for the fire is his Chamberlaine, the aire his musician, the water his bason, the Earth his foote-stoole,

All things obey their ordinance in Nature but Man, and hee seduced by his will and vaine Appetites many times turnes rebell. But when hee returnes and becomes true subject, the Citizens of Heaven rejoyce.

The honest informers I know are bookes, for they crave nothing but unclasping and turning ouer.

Wise

Wise Sir *Thomas Moore* taught a man should thinke himselfe better then his neighbour, because the cloth of his gowne was a finer threed: and Democritus I thinke would breake his spleene, if hee lived now to heare a man should be wiser then his neighbour by five hundred pounds.

A Goosquill scribe to some fatt Saducæ, or storv-ling wrangling *Pharisæ*, thinks himselfe more knowing and wise then *Albumazer* the Heavens notary, that sommond the revolutions,

but and you unty the ſtring of this barmie youths pride, hee will blot out his corke, and ſpend all his witt in frothy ſcoffs.

The blacke dogge of New-gate I thinke is but the *Genius* of envy at Court, of ſubtilltie in the Citty, and of knaverie in the Country, and ſhakes his looſe haires in moſt houſes once a yeare, but is not viſible but by effect to ſence.

That which a man hath attained unto through the dilligence and induſtrie of honeſt endevours, is ſhott free

free from care of others heart knawing envye: Yet it is wisdome to bee wary of their malice.

It matters not what the person is that speakes, or acts to good purpose: but what the matter, deed, and speach is.

When a fellow braggs of his swift and farre riding in a day &c. I inwardly prayse the horse, and when I see an Heyre prowd of his ancesters leavings, I likewise cõmend the purchassers if they well achived it.

Most folke are more care-

full to preserue their cloathes from dust and spotts, then their soules from guilt, and bodies from surfeits.

Povertie is not amisse to a minde not rich in gouernment; but a true wiseman esteemes not worldly wealth to bee right riches.

All earthly and corporall contentments doe but ranke us amongst our fellow Antes: for the whole terrestriall globe is but as an Ant-hill to God, and wee the pissmires.

Warre is a horrible Monster; which were better drownd

drownd when borne, (as the ancient Lawes of some Countries was to hide natures defects) then bred up and cherisht by ambitious Princes as it is, to vex the world with roaring.

Warre the child of injury is prodigall beyond ordination: it is pride in a soldiers mouth, offence in a civill eare; a Tygar and furious beast when assaylant, a goodly man whē defendant; a monster to heaven, a comædie to euill spirits, a tragedie to the good Angells, where men are verbs Active and

passive, and the slayne death's windfalls.

Noble Persons should resemble starrs in the Firmament, the higher they are, the lesse in pride they should seeme.

To prayse and dispraise one person upon every sleight occasion is like writing and rubbing out in a Tablebooke.

To be ouer curious in trifles, is like a Tobacco seller, that discourseth the whitenesse of the ash, rysing in the pipe &c.

Wee ought not to bee proud

proud of that anothers true disprayse, can blemish or tread out.

Words are vagabonds where the perswaded hath an ill opinion of the perswader.

Prosperitie, Court, Law, the Citty and a play-house, have all the quallitie or gift to teach folks to bee shameless.

So speake of all men, and to all men, as they would all bee thy enemies and shame thee to their power, for men are various, and by nature affect the left hand in censure

of others: it is not what thy witt and understanding is, that God respecteth (for, hee gave it thee as thy Talent) but what thou doest with it, for of that, hee meanes to take account.

The principall cause as the Spaiard thinks, the Duch man fell from the Romane Church, was that they denyed the Cup to the Laietie.

Conceive that an other mans intention (Couered however) is most part for his owne ends, and affects therein most his owne good, however hee will seeme to be thine Con-

Contradiction is the ruine and death of a lye.

Take no part with people affected to the disprayse of others, for thou knowest not thy turne amongst them; but avoyd them, and the subject whereon they worke in thine owne condition.

A common weale resembles a Shippe, the King the master, the Councellors and officers, the pylot and mariners; the ordinary subjects the passengers, good lawes the compasse, a faire wind and sea roome God his blessing, and yeares of plenty.

Thoſe wretches which fore-doe themſelves for worldly afflictions and troubles, are like the flownders that leape out of the frying-pan into the fire: The greevous difference is, the one is momentary and terminate, but the other everlaſting, to ſimilize it more neerer, let us conceave a man bitt with fleas in his bed, who ſhould therefore throw himſelfe for eaſe into a cauldron of ſcalding oyle, or amongſt a tubb of Snakes.

Youth, health, and Riches makes

makes a well furnisht Pallace of this world: but age, sicknesse and povertie, a prison of this life: but a good mind expects delivery with patience.

A Student is with his thoughts, as an Artificer with his fingers.

A flatterer is fodder to a foole.

Where the reason is subjected and forced to follow the will, the actions runne in a Kind of madnesse.

God saw it was not good for man to live alone, and therefore made him a helper

per, *viz.* woman: Wherefore in consequence a woman ought not onely to bee a companion, but also a helper.

Covetousnesse, sensuallitie, and opinion, are the three Divells stirres most men to motion.

Care not for mens thoughts of thy workes, if thy operations bee good; for their cogitations and thoughts are not thy works, but thy workes is the good thou shouldst bee constant in.

As Conjurers when they call

call up evill ſpirits, provide before for the ſafetie of their perſons: ſo if by courſe of argument thou art forc't to contradict the evill ſpirit of any man, bee ſure of thine owne ſafety too; for many are no better then evill ſpiritts, and kinds of Divells.

It is a care every man ought heedfully to looke unto, what company hee keepes: for evill, baſe, and ignorant company, are like copper, which if thou mixe thy ſelfe with, it will alaye thy reputation, as gold and

ſilver

ſilver is alayed therewith, by the gold-ſmiths.

In thy Election and choice, let not thy affection ſhame thy judgment; but ſo choose that thy Iudgment may bee commended in thy election.

The rayling mouth of an envious villaine againſt the good, is the divell's bagg-pipes.

Anſwere arguments with reaſon, if reaſon will not bee heard or approved, then anſwere them with ſilence.

Remember alwaies that practize

practize or action takes more deepe impreſſion with men then precept or diſcourſe; which *Diogenes* well knew when hee tombled his tubb.

Our deſires begetts our cares, and our courſes our fortunes, or the accidents befalls us meeting with others in the ſame paſſages, which wee wrongfully attribute to deſtiny, for all things with us, comes from our ſelves, or by our ſelues; I meane mundanely: therefore when thou heareſt a man complaine of fortune, conſider his courſes,

with

with himselfe and others.

The Philosophers stone is like the northwest passage, lockt up in strechio D'avies, but not so cold in seeking.

Things profferd and easie to come by, diminish themselves in reputation & price: for how full of pangs and dotage is a wayling lover, for it may bee some browne bessie? But let a beautie fall a weeping, overpressed with the sicke passion, she savours in our thoughts, something Turnbull.

A man poore, yet rich in knowledge, undertaking to

worke

worke some excellerie in this helpeleſſe age, is like a Merchant that intends some rich Sea voyage, without a Barke, Victuals, or Men.

The wiſer ſort of humane judgements, doe not accept forme for matter, but matter for forme: otherwiſe our Sophiſters would bee taken for wiſe men, who are yet but Prentiſes therein.

A conſtant and wiſe conſidering Spirit, giveth onely place to mens humours, not to variation in truth.

A bold talking braggart, is like the torrent running from a

a Mill, troubles the eare and eye fruitlesly, with what he hath done and seene; but angle him of his knowledge, and you may perhaps catch a Gudgeon.

The true correction of an ill tongued man or woman, is to bid them speake as they have found, and knowne, and not more, or lesse, and forfit for untruths.

He that converseth amongst ill tongued people, is like him that walkes amongst thorns, and to contend with them is to tread on Snakes and Adders.

Con-

Converſation with earthly Company and terreſtriall things, is but groueling upon this ſurface of our great Molehill the earth: but when wee in our ayerie diſcourſes lift our ſelves higher, let us take heed wee put not our mouths too peremptorily into heaven.

Natur's Inſtruments wherewith ſhe ſo wiſely and wonderfully workes in the Vniverſe as we ſee, are the Sunne, Moone and Starres Influencies, motions, upon, in and with the Elements and ſeeds; But God omnipotent works his will by his unſpeakable

power

power and word, by Angels, Nature, and all things, to whom bee all praise.

It is no more iniustice in almightie God to kill and destroy evill men, then in one makes glasses, and disliking his workmanship therein, breakes them into the fornace againe.

When extreames oppresse thee, consider wisely thy courses, and search well into thy selfe and actions, if thou beest not the cause of them thy selfe, and through the perverseness of thine owne will, before thou blamest

For-

Fortune, or that wee call Destinie; the one a word or figment, the other a course of occasion, or chaunce.

Cast the eye of thy imagination as a stranger upon thy outward actions, course, and behaviour amongst people; and thou maiest find that thy selfelove hath covered many things they secretly blame in thee; and which thou oughtest tacitly to amend, and discerne in thy selfe.

Seest thou thy store small and meanes weake? bee content then with small things;

thanke

thanke God for that thou haſt, deſpaire not of enough, and doe thy endeavour honeſtly, and ſay, *Deus providebit.*

When thou art tempted by that ſenſuall or ſubtill Spirit (thy will) to eate of the forbidden fruit (that is) to cõmit any evill act, eyther fleſhly or mentally, pray to God, ſeeing thy weakneſſe or nakedneſſe, and caſt thee downe at the foote of his mercy ſeate, laying hold upon the merits of his Sonne our Saviour and mediatour Ieſus Chriſt, and ſay with the Pſalmiſt, If thou

O great God shouldest looke on all that is done amisse, who can endure thy Iustice? O consider that we are but dust, and seeing there is mercy and compassion with thee, pardon my frayleties, and keepe mee from presumptuous sinning, and suffer me not to be led into temptation, but deliver me from all evills.

Wee passe our time here with great care of our present being and the conversation thereof; but God bee mercifull, for the most part of men, little looke to the future, which is perdurable. O let us

note

note and remember what the wise man sayeth, *viz.* As the tree falles so it lyes.

Goe not to a covetous man with any request too soone in the morning, for his covetousnesse is up before himselfe and hee before thee, but stay till the afternoone, then hee'le bee drunke upon some borrowers purse.

Musicke breathd by a gentleman, is a juell or earing in others hearing: in a begger or fidler, it is a wallet in the eyes of others thoughts.

Wee neede not goe any further then the consideration

tion of our selves (who are by *Moses* in *Genesis* said to be Gods Image) to prove or as it were see, the Trinitie in Vnitie, and Vnitie in Trinity; for is not *Deus pater anima Mundi*? is not *Filius mens aut velle Dei patris*? and is not *spiritus Sanctus operatio & gratia Dei*? *& deus ipse in potentia & actu*. Compare then our bodies to the great world, our bodies and flesh shall turne to dust or earth, so shall the world to his *pristine Chaos*; our soules shall endure for ever; God is eternall; our minds affects this or that,

God the Son came downe, was incarnate, showed and taught his Fathers will miraculously, suffered, descended, rose againe, and ascended into his first place. The mind of man circuits, but still it returnes the mind, concluſively; as the Soule and mind sets the spirit to organize in the body to act, so the Holy spirit proceedes from the Father and Sonne, in the motion of the universe, to effect and act his minde and will. Wherefore with *Anaxagoras* all things are in all things, *Anima*, *Mens*, *spiritus*, One in

that all, who is three in parts, or persons; who moves this all, making all things obay and serve this one God, as his instruments or organons: wherefore *Plato* sayed well, *Caput eius est Cœlum, oculus eius Sol, lunæ & stellæ, venter mare, pedes terra, &c.*

Thicke fire was the medium betweene God and *Moses* in the bush. So the unspotted flesh, though elementall, of the Sacred virgin, the interpose betwixt the Deitie of Christ and us.

For *Ethnicks, Atheists, Turkes, Jewes, &c.* making question

why an Eternall should have a Sonne? answere is, God's power and word tooke flesh of the Sacred virgin, to satisfie his justice by the order of his mercie; and since it was for man, hee served it in the same livery, which no Angell, or creature, could doe, no more then the hatchet can worke alone.

Hee gave *Moses* lawes in Tables of stone, which *Moses* brake in anger of the Israelites Idolatrie: but hee gave us precepts in our owne similitude, which was darkned likewise by our Saviour his

his death on the Crosse, but renewed by his resurrection, as the other by *Moses* remounting.

If there were 100000000 millions of people on the earth's surface, more then there is; every one having a burning glasse, yet all might use it to effect by one Sunne. In which there are excellent cogitations to bee meditated.

The glory of the Almighty shines in all good things, as his relucent creature the Sunne, spreades his beames in the universe, but when it

pleased him to contract himselfe to his word, then as a burning glasse, gathers the rayes of the worlds Sunne: so hee kindled a fire on Syon hill, and a bright flame in the wombe of the blessed Virgin, which the proud malice of the Iewes striuing to extinguish, made this Gods Son our soules lumination shine the brighter.

Whensoever thou seest the Moone goe into a Clowde, thinke of the glorious ascension of our Saviour, and how hee is in the Sacrament of Communion.

God is one in himselfe, but as hee appeares to the world and us, is three, viz. God the Creator, and our Father; God the Sonne, as he wore our humanitie, suffered, and redeemed us; God the holy Ghost, as hee instructeth, gouerneth, and Consolateth us. Yet all is one God, to whom bee all prayse.

The exceeding difference betwixt us and our Saviour Iesus Christ, is very apparent in our disposition; for we are bent to the Humanitie, and he bent it to him.

When we contemplate in the feruour of Prayer to find an Idea of the all-Creator, the vtmoſt wee arive vnto is a light, which our limited thoughts cannot ſo expound, as belongs to his vbiquitie: and ſo wee are ſet up as with a period. Therefore O wonderfull bounty and goodneſſe of God, that hath ſent downe his Sonne, and cloathed him in the ſhape of our humanitie, whereby he is our *ſpeculum*, and through whom we ſee Gods mercie, power, love &c.

The word Godly or God-like, and it's *Econtra*, hath great signification, denoting some vertuous action, or contemplation, or the contrarie to the contrary.

The whole universe is but as a bowle in the hand of the Almightie, but no magnitude can containe him that made space and place.

As the luminous carboncle of the Firmament, whose presence makes the Day joy, and the Night mourne his absence, is the guide vnto our bodies in this world: So the incomprehensible

glorious Sunne of Heaven is the presence of our day in God, and our guide to his presence.

All the workes of God are essentiall & concreate, not as man looking on his face in a glasse, a vanishing shaddow: for God from all eternitie could not but know himselfe, and looking upon himselfe, doubled the beames of his glorious essence, & begat his similitude or (*quatenus nobis*) his Son, the divine love of which resemblance, produced the holy Ghost or Spirit, three individuall persons

sons, in one Godhead, to whom bee prayse, honour, and glory, in one thankes.

Let God his studie, bee the cheefest place in thy Soules house.

The highest orbe for our station, is the earth, the lowest orbe to God's vision is the earth, what hee hath done above is for us to looke upon, and admire, not to examine: but what hee hath by his Commandements and his Sonnes precepts, directed us to doe, and beleeve, wee ought carefully to looke unto, (that is) by our Saviour his

his words thus in breefe: Loue God above all things, and thy Neighbour as thy selfe.

God is a spheare whose Center is every where, whose circumference is no where: A light which through too much claritie becomes invisible, a greatnesse containing all magnitude, a power gouerning all potencie, and a goodnesse inexplicable.

To beleeve things fall only under our sences comprehension, requires no reward, for reason payes it: but things beyond our reach and veri-

fied

fied by two double Testimonies, engrosseth our blisse of faith in heavenly Characters.

The miracles of our Saviour being so supernaturall, showed the stony Jewes, had beene Gorgonized, before his comming.

All sacred words and divine figures, denote unto us, what wee ought to know, and knowne to hold inviolably and strongly.

The Humillitie of our Saviour, is th'exaltation of our hope to salvation; the foote of which Ladder was his

his humanitie, the top his deitie, the Angels going up and downe, figures of his Passion, Death, resurrection, and ascention, *Iacob's* sleeping our lethargie in sinne.

God who containes all glorious formes within him, cannot be comprehended in any figure by man: therefore hee sent his Sonne in man's owne figure, to bee the readilier cogitated by man.

The Ancient Ethnique world, were ever too apt and busie, in Deifying men; if they were but a litle taller in their deserts, then the ordinarie

dinarie pitch of others, as in Saturne, Iupiter, Hercules &c. And this was but a tricke of that evill and malignant intelligent spirit, that aped in them before hand, what hee knew would really follow in our Saviour Christ Iesus; thereby thinking to stopp his reputation with such communitie.

By our proneneſſe to evill and penetrative ſorrow after the fact, it declares that our Nature is depraved from the firſt purity we were plac't in, for goodneſſe cannot produce euill.

Doubt-

Doubtleſſe the conuerſation of ſome intelligent evill and depraved ſpirit through envy inſtigated, enticed and contaminated man's Soule, which was the fruite forbidden, or that Tree of knowledge in good and evill, even as coyture with an uncleane woman contaminates the body of a man.

It hath beene queſtionable in my thoughts, why that diſplaced & dejected ſpirit ſhould ſo greedely ſeeke after mans ruyne: I can cogitate no further, then that his nature being depraved, his burthen

burthen of torments great, his desparre of releasse desperate and greevous; his envy therefore is strong upon those are in way to obtaine his place, whom he seekes to hinder & ensnare in the nets of their owne sensuallities, which hee knowes and see's by their proceedings and life.

Paradise was created and the man in it, of pure and incorruptible Elements, and the corruptible World for all other things; but by mans breach of Gods Commandements, the puritie being taken away, man became

Com-

Companion with the other Creatures, and by feeding on those Corruptible things, by little and little was so thrust out of Paradice, that is, out of Incorruptibilitie or tree of life, into Corruptibilitie, and death.

As by ill enclined will man fell, and was depraved: so by God his good enclined will, man may rise and be saved.

God could easiler performe the power of his will by his owne Essence, then by any under or subordinate power: and because no man can see him and live (he appearing

pearing in his pure Essentialitie) hee therefore Clowded himselfe under the flesh of the Holy Virgin.

I have noted many carefull to stoppe the waste of fire, and but careleſſe in the waste of their time, the ravenous consumer of the most precious dewell viz. Salvation. Mans Soule is a sparke of the pure Fire circuits God his Seate, strucke into the Tinder of the flesh by the will of the great Creatour, and life disposer, which if here contaminated by variation, and sensualitie, cannot approach

proach to his puritie till purged; but obaying God his will, and acting to their power the precepts given by his Sonne, it becomes a glorious Essence, and shall resuscitate and illustrate the body into the same spirituall substance.

When I heare in some great Cittie, many Clocks strike neare together, I then judge the howers are neare true telling: so when I see, reade and heare the unitie of many ancient and moderne judgements agree in Conformitie, I deeme their exposition and declaration to bee

next

next the truth in all ſcience.

The beſt manner of meanes for us to know our owne ſoules, and immateriall matter whereof it was made, is to come neare unto God by faſting, prayer, humillitie, good deeds: and for that which is his ſeate and circuites his glorious Majeſtie, is of the ſame ſubſtance, and if worldlings knew their Ignorance, they would not bee ſo bold with their follie.

God his ſeate (as ſayeth a Philoſopher) is in the pureſt of pure and inviſible Fire, which he by his gracious free

Spirit

Spirit onely hath distributed to man in his first infusion of life, whereby man is *Microcosmos*, (with reverence be it spoken to the Deitie) and as in the Threds of a Spiders webbe the Spider being centrall, the least touch in circumference gives notion, so all the actions of man are by infinite wayes, perceptible unto God, and hee nearer unto us, then wee to our selves.

I conceive Heaven to bee replearly filled with all spirituall delights, as the best and most excellent musicke, composed

posed with a Homonimall Congruence of well chosen Chordes, and ayerie with the precedents tones.

The ende whereto wee were Created was to serve, love and honour God, who doth by blessed soules still encrease his kingdome, in lieu of those delapsed Angels once fell. Seeke to bee one of those Citizens by good and holy life.

When thou prayest to God, conceive thou speakest to the whole Trinitie, when by addition of Father, then to thy Creator, when to the Sonne,

Sonne, then to thy Redeemer, when to the holy Ghost, then to thy Sanctifier: So thanke thy Creator, through thy Saviour by thy Sanctifier, and so in all thou thankest God, for all.

Prayer is a speaking to God, in which let us regard what it were for a poore distressed worthlesse person, to come before the presence of some great Prince or Potentate of a Kingdome; and so stretch or enlarge thy conceit, how then before the king of all Potentates Cœlestiall and Terrestriall, what a reverence

and

and awfull respect ought to bee used? No fashion or words can expresse it, but an humble heart, and minde, voyde of all earthly cogitations, is the best oblation, if done with all sinceritie.

Pictures of sanctious histories are but notes of divine actions in humane characters.

Hee that doth not beleeve the *Credo* or *Symbolum Apostolorum*, hath little to doe with the *Pater-noster*.

The *Pater-noster* denotes hee is our Father by Christ: *qui es in Cœlis*, that is, above all

things in place, power and glory.

Sanctificetur nomen tuum, the dutie of our acknowledgement and due thankes to his goodnesse.

Ad veniat regnum tuum, that all things and wee are in and under his regiment, and so desire to bee.

Fiat voluntas tua, that we (as we ought) do lay downe all our affections and interests under his will and disposse.

Sicut in Cœlo & in Terra, that we may bee as obedient to his heasts and Commandements

dements here, as his heavenly hoſt high bleſſed is there. The reſt are all plaine particular petitions for our private good.

The ancient uſe of praying on both knees, ſignifies, in my judgement that wee ſhould offer up all our actions and ſtrength to God, for man in ſo kneeling diſableth himſelfe of the poſture to act, is unpaſſible, and as fixt to that hee came from, and to which he muſt returne: The lifting up of the hands, denotes hee is before a dreadfull judge, craves

mercie, ſhowes the cheefe actors of evill and wronges, and the receivers of many benefits; But the ſtanding up when the Creed is pronounced, denotes, we ſhould bee ready to juſtifie, ſtand too, and maintaine thoſe Canons of our Faith againſt all *Turkes, Jewes,* and *Infidells.*

There is a Circle drawne about the liſt of mans libertie, and by God preſcribed; out of which if any exorbitantly goe, they fall into the Divels laſh, who haunts there as the whippe of God his juſt juſtice, whereby wee

see many punished in this life, and by straying out of the fold, fall into the wolfes jawes.

The stars and second causes predominate but upon and in our earthly part and humours, for the Soule of man was inspired by God, and hee is above all: therefore accidents are but as stumbling blocks, which wise men sees, and stepps ouer, but fooles (as sayth *Salomon*) goe in the darke: And the Kingly Prophet *David* prayed saying, Set up thy selfe above the heavens,

and thy glory O God above all the earth, and so (in my opinion) *Sapiens dominabitur Astris.*

Wee many times idlely blame Fortune, a meere imagination or Idea, when our owne follies and improvidence, is the reall cause of disasters. For suppose a tyle fall's on the head, and hurts: why fortune therefore! you might have kept at home; but you must by necessitie goe that way! blame the necessitie then. Fortune is a figment to expresse chaunce by, unto which we are all subiect. When

When ſtormes, inundations, Thunders and Lightnings, Earthquakes, Circuite us, wee then aptly confeſſe our ſelves under Creatures, and that with terror and miſerable feare; but by forgetfullneſſe wee againe clime aboue *Ela*; nay further into Gods cloſſet, to his foreſight, and predeſtination.

The Chaos of all things, may bee compared unto the flint and iron; the ſtriker God, the lint or tinder, corporall ſubſtance, the ſparkes, life, or ſoule.

In ſpeaking to God by

prayer, although thou canſt not give the reverence is due; yet give what thou oweſt and canſt duely: Let thy breath firſt laud him in his goodneſſe; ſecondly, crave mercy for thy offences; thirdly, give him thankes for thy received benefits; fourthly, humbly crave the preſervation of thy eſtate here, and life of bliſſe to come.

It is not the mouth or lip-labour God reſpects ſo much, as the heart or mind in an intelligent orator; yet the reſurrection of the body denotes that our prayers ſhould

should not bee meerely mentall, but conjoyned with corporall action: for shall wee not with Saint *Paul* hope to see God even with the same eyes? Lift them up towards Syon hill then, bend the knees, reach up the handes, offer the calves of the lipps, make all thy powers powre forth the prayse of him that made thee.

Meere worldlings in Iudgement, are blind in censuring divine mysteries; for did not *Festus* and the learned *Athenians* deeme Saint *Pauls* preaching foolishnesse?

but an over ſtupid devotion ladeth out of the lighter of the fantaſie more into the Arke of the Church then ſhee ſhould carry; but Sectaries would throw the Churches treaſure over boord.

All our life heere is but an entertayning of vanities; what good doth capps and reuerences really any man? The ſatiſfaction of appetits, is but the uncouering of our wants; heaping of Riches, but as ill ſervants, that will runne to others from us, and lagge behinde us: nothing heere permanent or true happineſſe;

pineſſe, let us therefore bee carefull to purchaſſe by prayer and good deedes, treaſure for heaven, that wee may have wherewith to ſatiſfie our reckoning there with the great Hoſt, who hath forgiven us one ſcore already, and therefore let us not preſume too much on the next.

When I conſider the weakeneſſe of our humane nature, I wonder mankind can bee proud, for wee cannot ſubſiſt a little time without the props of meat and drinke, ſleepe, reſt, &c. which

which the Angells, and ſpirits need not nor uſe: but when I cogitate our frayltie and vanitie, I breath with the Prophet *David*, Lord, what is man that thou ſhouldſt be mindfull of him!

The beſt uſe of dreames is to cogitate that as by fullneſſe or coldneſſe of the ſtomacke, Crudities cauſeth fearefull apparitions to the wakeing and working fantaſie, and as good and temperate heate, digeſtion and humours, cauſe pleaſant and delightfull paſſages; yet all but ſhaddowes and vaniſh like

like darkneſſe from the Sunne, when we riſe; So when the ſoule is freed from this terreſtreietie, which clowdeth the judgment and reaſon; then the evill workes cõmitted eſſentially, caſteth the ſoule moſt really amongeſt thoſe are indeed evill, not in apparition, but deformed Divells indeed: And the good & vertuous deeds amongſt the bleſſed pleaſures of holy ſpirits and Angells. Wherefore let us take heed wee goe not to the bed of our grave with a ſtomacke over charged

with

with Sinnes.

It much matters not, what Religion a foole or a knave is of, for their babling is but vaine prating, and the tree is best knowne by the fruit.

Dis the god of Mony now laughs out right, because his wares are in more esteeme amongst fooles, then vertue, and *Stultorum plena sunt omnia.*

Th' Almighty God, is the Soule of the universe, and the rayes of his splendour, is the quintessence in every thing, bee it Minerall, vegetable, or Animall, therefore

in

in whatsoever genus or region an investigating Philosopher would grow intelligent, in that let him seeke the quintessence, which is his Moone, or else hee laboureth in vaine, and gathereth leaves in steede of fruites and seedes, for no man can truely meliorate any thing beyond his naturall perfection, but by multiplying his quintessentiall part.

Quintessence is not as Spageriques mistake it, separation of pure from impure, but must be taken from both the

the thinne and thicke, the ſpirituall and corporall. It is within all things *non ſecundùm locum et partes, ſed ſecundùm virtutem et actionem naturalem.*

What is it to mee, what is in the Sunne, Moone, Starrs, whether they are worlds or whatſoever Containing; when there is a law ſet downe for mee, *viz.* to ſerue their Creator and mine, on this earth; whereto I am fixt, by that upper ordinance who made them and all. But what I can lawfully finde heere, he hath given me leave thereby

thereby, to prayse him, and helpe my selfe.

What thou speakest. i. e. cogitates, within thy selfe, know God onely hears, that sees without the eye, heares without the eare, and made thee both interiourly and exteriourly; But what thou doest outward either by action or wordes, spirits and men both good and badde, see and judg of. *Cave.*

Not by eating, drinking, or sleeping doth the foule live, &c. but those additions helps her to sustaine the bodies ponder and grossnesse.

When

When thou telleſt another any thing, thinke hee is thy enemy preſent in his rotation of thought, or may bee ſo futurely.

Man bleſſed by God, with a good underſtanding may be compared to thoſe feathered Fowles, who loſe their plumage in molting time: ſo may man his grace in the heat of ſenſualities, and yet by repentance recover; but he that is ſwallowed up by vice is as the Fowle taken, kild, and plum'd by Cooke ruffian the Divell.

God is the Spirit of Spirits, the

the Lord of Lords, King of Kings, to be worshipped in Spirit and truth; Angels, Spirits, Potestates, Powers, Sunne, Moone, Starres, Firmament, Fire, Ayre, Waters, Earth: the faculties of his hand; and the universe his Instruments. Man his Spirit is a sparke of that flame: a droppe of that Sea, a moate in that sunne, his soule with her powers, are his Spirits faculties, his body is the organon.

God made man and the whole world to his glory, prayse, and use, yet without his

his needing them, as we doe neede, viz. garments, houses, &c.

God is within all things, but not included, without all things, but not excluded.

There are some of opinion that each man hath a double Genious, a good Angel and a bad, as they please to tearme them, which I hold no other but the Animall spirit and the intellectuall; The Animall desireth the bodies contentment, the intellectuall the soules: if the Animall hath the domination, the man is given to mundane

delights

lights which perish with the life: if the intellectuall hath the predominance, the soule rejoyceth in spirituall pleasure, and affects things good, and eternall. Every mans conversation for the most part showes who carieth the bridle of the will, how, and when.

Those that worke on Natures terminations, resemble them who swallow the nut, shell and all, for the kernels sake: for no man can further reach the determinate ordination of God in his handmaide Natures house, then

then by exuberation of the seeds, for, as sayeth the Philosopher, *Species in Speciem non transmutantur nisi reducantur ad primam materiam,* and that ordinately digested, doth in Philosophie worke beyond Natures Creatures wee see; wherefore let no man despise, or condemne that he knoweth not.

God almighty, being the fountaine of all wisedome, as wee call excellent *Sapiens*, cannot be without the poore riveret of reason, which hee hath given to man.

As our Saviour suffered the afflictions

afflictions of humane nature, as hunger, thirſt, ſorrow, feare, anger, weeping, abſtinence, paines &c. So ought wee in ſoule and life to imitate him to our powers, *viz.* to abſtayne from Ebrietie, to avoyd vayne mirth, and to greeve for our ſinnes, to bee valiant in his defence, to bee meeke & humble, to mortifie our carnall affections & to endure afflictions patiently.

He that will duly waigh & conſider the great and intollerable ſufferings of our Saviour, *par le menu* as the French Phraſe is, *viz.* his blowes,

blowes, whippings, ſcourgings, the contumelies of the deryding and reioycing of his tormenters, his griefe for the lamenting of his friends, his burthen of the croſſe, his ſtretching, nayling, drinking vineger and galle, his raylling ſpectators, &c. And withall conſider his patience therein, and lamblike endurance, not opening his mouth to a murmur, but in prayer, & that even for them were his grievous afflicters: and then poyze thy ability to theſe endurances, and thou muſt by force confeſſe him

not

not onely God but thy wonderfull good God, thy exceeding pittifull redeemer; and ſtand confounded in thy weakenes, ſaying, Glory and immortall thankes bee to the Lambe, that ſo tooke away the heavie burthen of our ſinnes.

God his iuſtice is much to be feared, for as he is the fountaine of all wiſdome and our loving creator and father, yet to ſhow his deteſtation to willfull ſinners, like a wiſe ſchoolemaſter hee did not much afflict *Adam* and his ſeed, ſo long as they ſtood

but poore and weake man; but when his iuſtice, mercie, word, and promiſſe, tooke fleſh and cloath'd it ſelfe in our durty garments, then God to puniſh man and *Adams* fault ſhowed forth the length of the Arme of his Iuſtice in our meeke and ſuffering inocent Saviour; then did his anger burne, nay flame, againſt diſobedience, and that ſo extreamly, that had hee not beene God alſo, that beare the burthen thereof, fleſh nor humane ſpirit, could have endured the thouſand part of the torments hee ſuffered;

ſuffered; which patiently borne and ſuffered, his iuſtice was ſatisfied, and man reſtored, & directed by a new law, which we are all bound to keepe heedfully, and to take heed of rebellion heereafter.

When I obſerve a cruell Carter yerke and flaſh but a poore over-toyld Iade, or a haſty foole ſpurre him to the guts, I cogitate then, if our godleſſe dainty gallants were but ſo pythagorized, how they would wiſh they had lived better.

Haſt thou a great eſtate, and a great ſparke of Prome-

thian fire; a larger capacity, a quicker wit, a more solid judgement, a more penetrating understanding, than many others? art thou not deceived by thy selfe love? &c. then remember our Lords parrable of the Tallents, to whom much is given, of him much is required.

It is not the bare letter of sacred Scriptures men vary so much in, as the sence; therefore to sayle safely in such an immense and profound Sea of mysteries, where the gusts of selfe conceit will bee puffing, it is wise waryness to waigh

waigh up the Anchor of faith, and set sayle of Christian passage, by the direction of the wisest and best experienced Masters & Pilots, who have made happy voyage before us; and such are the Ancient Fathers.

As the Iewes used our Saviour, so do Sectaries the Scriptures; first they see and wonder, then question & traduce, then turne them up & down, at last torture & crucify them.

Reporters of disputations in these latter times, resemble such Painters that make all the figures and houses accor-

ding to their Country forme and fashion; but a true relater should give every sillable his due by report, however hee affect.

There is no Creature but loves themselves most, and others to themselves, else looke for no love in this lower world.

As addition and too apt Credulitie are motives to superstition, so diminution and incredulitie, is the way to Atheisme: keepe therefore right in the apostolique path of faith.

Hee may according to ho-

ly

ly Athanasius Creed, be well held a Christian and Catholike, that hold's and beleeves the Trinitie in vnitie, and the Vnitie in Trinitie: that is our mayne, & all other Circumstances should not (in my opinion) make Christians shed the others blood, if the Divell were not too busie in the envious hearts of place-holders; for wee ought not to doe evill that good may come thereof.

In all thou doest intend, make God still thy chiefe materiall and end.

This life is worne away

as

as a winter day, which to the happy worldlings, seemes faire and pleasant; but is short and variable: to the good and godly (if afflicted) it is foule, and windie; but the night of death brings them rest, and a home in heaven; when the wicked then lye without dores.

God is the Father of eternitie; men and Angells Sonnes of *Ævum*, all other Creatures subiects of Time.

FINIS.

Errata.

Page 34. line 4. for his, read to a. p. 99. l. 13. for but, r. both. p. 102. l. 1. for ruffestings, r. ruffings. p. 136. l. 15. for honest, r. honestest. p. 147. l. 2. leave out but p. 153. l. 1. for excellery. r. excellency.